

Most Americans believe in God, but don't know him

NEW YORK (EP)—Americans overwhelmingly believe in God, judging from surveys that show 93 percent have a religious preference and 70 percent belong to a church or synagogue. Most of them pray regularly. Nearly half of them are in church every Sunday. Almost every home in the United States has at least one Bible. But it rarely is read.

These are among the findings in sur-

veys during the past year as summed up in the 1981 "Religion in America" report of the Princeton Religion Research Center. A variety of different measurements "attest to the remarkable stability of religion in America," says George Gallup Jr., executive director of the center, which is linked to his polling organization.

The center seeks to broaden know-

ledge of the nature and depth of U.S. religious commitment and explore factors affecting its growth or decline.

In regard to the sharp controversy over abortion, the surveys find people about evenly divided, with 46 percent opposing the 1973 Supreme Court decision allowing abortion and 45 percent supporting it. The remaining 9 percent were undecided.

But 54 percent think human life begins at conception, while 22 percent think it begins somewhere between conception and birth; 17 percent at birth; and 7 percent with no definite opinion about it.

Despite the outward signs of religious vitality, there are some negative indications beneath the surface. For example, biblical illiteracy was found

to be widespread. Fewer than half the adult respondents could name four or more of the Ten Commandments. A fourth of the teen-agers have never read the Bible.

"Americans revere the Bible but they do not read it," Gallup observes, noting that only 12 percent read it daily.

While Americans say they believe in

God, they show "little evidence of having pondered a basis for this faith" when asked why they have it, he says. While most of them pray, he says findings indicate they "do so in an unstructured and superficial manner. Prayers are usually prayers of petition rather than prayers of thanksgiving, intercession or seeking forgiveness. God for some is viewed as a 'divine Santa Claus.'"

Carey's resting place is in state of disrepair

WASHINGTON—The name of William Carey, his works and deeds as missionary, are well-known to Baptists all over the world. Yet, with all the respect, honor, admiration, appreciation and reverence Baptists hold for this missionary pioneer to India, his body lies in a remote cemetery in Serampore, "where his grave has been stripped of its iron fence, the marble marker on his grave has been stolen... the nearby tombs of some of his co-workers are in a terrible state of repair," according to Owen Cooper, a Baptist layman from Yazoo City, Miss.

Cooper, who has visited the cemetery claims that "the cemetery is used as a grazing place for goats, a playground for children and a pasture for roving groups of stray cattle."

The Baptist lay leader made these statements before the assembly of the North American Baptist Fellowship, gathered for its annual meeting in Washington, D.C., Oct. 7-8.

"Unless something is done to rehabilitate and protect the burial grounds of William Carey and many of his co-workers," says Cooper, "the grave markers will have been stolen, the tombs will have been destroyed,

and squatters will have occupied this sacred area in the next fifty years."

Cooper brought the following suggestion: "I recommend that the North American Baptist Fellowship look with favor upon a very low profile campaign directed to a small select group of individuals and foundations seeking \$50,000 to be used by the Baptist World Alliance to restore the cemetery where the body of William Carey is buried and to establish a perpetual maintenance fund for the care of the cemetery, and that the present chairperson and the next chairperson be asked to name a committee of not less than 15 persons to implement this program, naming a chairperson and vice-chairperson of the committee, and that the committee consult with the Baptist Missionary Society in this project."

Recognizing that this is a worthwhile project for all Baptists worldwide, the NABF accepted the recommendation, hoping that the British Baptist Missionary Society will give guidance and take a lead in this affair. William Carey was a missionary appointed by the Baptist Missionary Society in 1793.

Spiritual Awakening meet set in Jackson, Dec. 10-12

By Guy Henderson

A Mid-South Regional Conference on Prayer For Spiritual Awakening will be at the Colonial Heights Baptist Church, Jackson, December 10-12.

This is a pilot project sponsored by the Home Mission Board and the Evangelism Department of the Mississippi Baptist Convention Board.

Leaders of the conference will be Jack R. Taylor, Fort Worth, president, Dimensions in Christian Living; Jim Hyllon, pastor of Lake County Baptist Church, Ft. Worth, who led in a months-long revival at New Albany, Indiana; Lewis A. Drummond, Southern Seminary professor of evangelism, Louisville; Arthur Blessett, "Minister of Sunset Strip," Hollywood;

Robert E. Coleman, professor of evangelism, Asbury Seminary, Wilmore, Ky.; and Glenn L. Sheppard, special assistant in spiritual awakening, Evangelism Section, HMB. These men are experienced in prayer victories, revivals in the United States

and abroad, and in the necessities of revival preparation.

Pastors, church staff members, and laypersons are invited. There will be a conference fee not to exceed \$10 for each person registering.

Owen Cooper, Yazoo City layman, is the general coordinator with special emphasis in enlisting lay people to attend.

The overall purpose of the meeting is to give comprehensive information and spiritual motivation in creating an atmosphere for spiritual awakening the latter quarter of this century.

Music for the conference will be under the direction of R. L. and Beth Sigrest of Yazoo City.

Practical seminars will provide the "how to" along with great praise and worship experiences, dynamic speakers, small group sharing, inspirational music and wonderful Christian fellowship.

(Guy Henderson is evangelism director for Mississippi Baptists.)

RAs asked to raise cash for campground pavilion

Royal Ambassador boys across Mississippi are being asked to raise up to \$25,000 to pay for a pavilion at their camp, Central Hills Baptist Retreat at Kosciusko.

The pavilion will be built in November by a volunteer force from First Baptist Church, Aberdeen.

The project got off the ground, according to Paul Harrell, director of the Mississippi Baptist Brotherhood Department, when a mission construction trip to Puerto Rico fell through for the Aberdeen men.

A construction labor union, upset over volunteers coming in and doing what they considered to be "their" work, prevented the Aberdeen group and others from participating in a big volunteer project this fall.

Ferrell Cork, pastor of the Aberdeen church, contacted Dan West, manager of Central Hills, saying he had men ready to work. The pavilion project was moved up from future plans, and the idea of Royal Ambassadors raising funds to pay for materials was (Continued on page 4)

Baptist women to observe World Day of Prayer

A special Women's Day of Prayer is set for Sunday, Nov. 1, 2:30-4 p.m., at Broadmore Baptist Church, Jackson. That date is the World Day of Prayer for Baptist Women.

The prayer meeting is being organized to coincide with prayer meetings on six continents along with women from churches affiliated with the Baptist World Alliance pray together.

Participants at the Mississippi meeting include National and Southern Baptists.

Presiding will be Ethel McKeithen, Baptist Women consultant, Mississippi Baptist Woman's Missionary Union.

Speaking on "God's Light," will be Mrs. Elise Williams, youth director, Mississippi Progressive Baptist Convention. Mrs. Marguerite Rogers, director, Hinds-Madison WMU will speak on "God's Love." Mrs. Maudine Taylor, secretary, Greater Jackson District Woman's Auxiliary, will speak on "God's Holy Spirit," and Mrs. Connie Rudd, vice-president, Greater Jackson District Woman's Auxiliary, will speak on "God's Healing."

An offering taken at this prayer meeting will aid countries where people suffer from hunger, sickness, homelessness, and disasters. It also provides for publishing the BWA Women's Department bulletin, the Day of Prayer Program booklet, and for BWA development and relief programs.

Flowers leads witness school

Argentine television gives light by which to witness for Christ

By Tim Nicholas

A group of women, attending a witness training school, saw the flickering light from a television in the back of a house, and knocked on the door hoping for a chance to witness to the woman living there.

They discovered that the woman was watching a battery-powered television because she had been unable to pay her electric bill and had no other source of lights.

So the group read gospel tracts to her by the dim light of the television and she made a profession of faith in Jesus Christ.

That story was told by Maurice Flowers, director of missions for Jones County Baptist Association, who led the witness training school.

He'd led a dozen or more Witness Involvement Now (WIN) Schools since he took training years ago, but this school was in Uruguay and in Spanish.

Flowers was invited to lead this WIN School in Carmelo, 200 miles out of Montevideo, through the Mississippi Partners project, led by Jason Carlisle, furloughing missionary to Uruguay. Mississippi Baptists are being encouraged to participate in volunteer mission projects in Uruguay, Paraguay, and Argentina in the Mississippi Partners program. Flowers was in South America Oct. (Continued on page 2)

Pension plan upgraded

Foreign Board approves first \$100 million budget

By Robert O'Brien

RICHMOND, Va. (BP)—The Foreign Mission Board, meeting in annual session, approved its first \$100 million budget, emphasized escalation of world evangelism and church development and voted to upgrade an inadequate pension plan for Southern Baptist foreign missionaries.

The board also took steps to alter appointment requirements for missionaries and appointed 33 persons to mission service.

The \$104,828,054 budget for 1982 represents a \$14,379,688 or 15.9 percent increase over 1981. Its sources are \$41,171,054 expected from the Cooperative Program, \$50 million expected from the Lottie Moon Christmas Offering, \$6.7 million expected from investment income, \$3.7 million from special designations, \$2.5 million from previously unallocated funds and \$757,000 from miscellaneous income.

The budget provides a larger percentage increase to the overseas operating budget than to the home office budget. Work of missionaries in 95 countries will receive \$83,017,506, a 17.97 percent increase over 1981. The home office operating budget totals \$12,810,494, or 12.3 percent increase.

Another \$8 million, up \$1 million from 1981, will go to overseas capital needs, and \$1 million will cover special overseas contingencies.

The operating budget includes \$7,162,704 for worldwide evangelism and church development—an increase of nearly \$1.7 million over 1981.

The Foreign Mission Board appropriated an additional \$500,000 for major cities evangelism and a number of partnership evangelism projects involving churches and conventions in the States and overseas.

The budget includes an increase of nearly \$1.2 million over 1981 to improve an inadequate and, in some ways, inequitable pension plan for missionaries around the world.

The increase brings the board's 1982

contribution for the missionary pension plan to nearly \$3.2 million. After another significant increase is implemented in the 1983 budget, the board anticipates only routine maintenance increases thereafter, according to Carl W. Johnson, board treasurer.

In a separate action, the board voted to bring the overseas missionary staff into full participation in pension plans administered by the SBC Annuity

Board. Details of the plans will be reported for final approval at the FMB December meeting.

The board also budgeted \$500,000, including a \$347,000 increase, for life insurance coverage for missionary families. A career or associate missionary couple, now eligible for only \$30,000 in life insurance through the board's group, will be eligible for \$90,000. A single career or associate (Continued on page 2)

James Dunn will close state Baptist convention in November

James Dunn of Washington, D. C., will provide the closing message for the 1981 meeting of the Mississippi Baptist Convention, Nov. 9-11, at First Baptist Church, Jackson.

Dunn will speak at 11:20 a.m., Nov. 11, the closing session of the three day convention. He is executive director of the Baptist Joint Committee on Public Affairs, an agency which watches and represents Baptists in church-state matters.

The Mississippi Baptist Convention is the annual business meeting of the nearly 2,000 churches participating in joint missions and education programs.

Other featured speakers from out-

side the state include Fisher Humphreys, Carolyn Weatherford, Russell Dilday, and Winfred Moore. Each will present messages during various sessions of the convention.

Humphreys will lead in short Bible studies during each of the six convention sessions. He is professor of theology at New Orleans Seminary.

Miss Weatherford is executive director of the Southern Baptist Woman's Missionary Union, Birmingham. She is slated to speak at 10:10 Wednesday morning, Nov. 11.

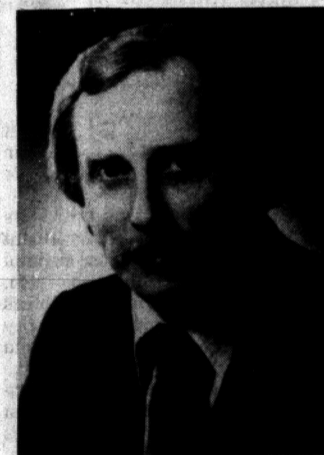
Dilday, president of Southwestern Seminary, Ft. Worth, will speak at 11:25 Tuesday morning. And Moore, pastor of First Baptist Church,

Amarillo, Tex., will speak at 3:30 Tuesday afternoon.

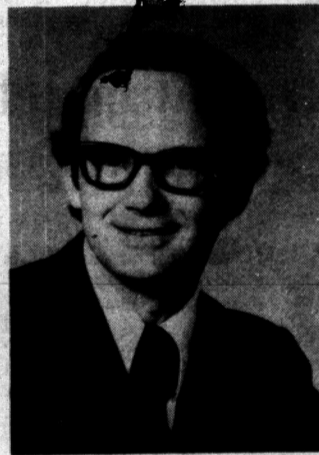
The annual convention sermon will be delivered by James Yates, pastor of First Baptist Church, Yazoo City, at 7:40 Tuesday evening. Yates is also chairman of the convention order of business committee and president of the Mississippi Baptist Convention Board.

The president's address will be given by President Brooks Wester, pastor of First Baptist Church, Hattiesburg, at 3:45 Monday afternoon.

Earl Kelly, executive secretary of the Mississippi Baptist Convention Board, will lead a special state convention program Monday evening at 8:05.



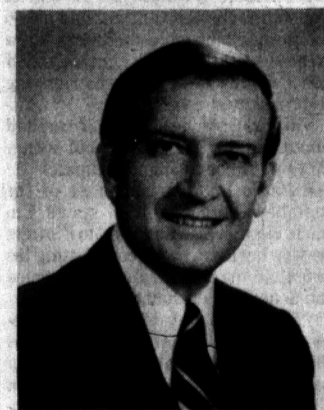
Dunn



Humphreys



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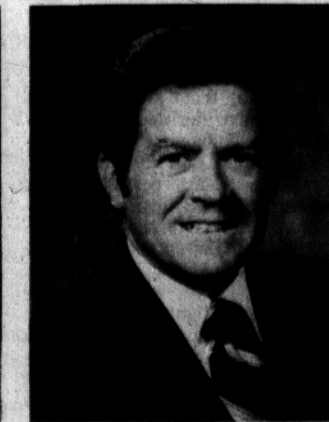
Dilday



Moore



Wester



Yates

Court to weigh tax status of racially biased schools

WASHINGTON (BP)—The U.S. Supreme Court will decide if church-related schools which practice race discrimination on religious grounds are entitled to tax-exempt status.

Also at issue in a pair of cases accepted for review is whether donors may claim deductions for gifts to such institutions on their federal income tax forms.

The brief order agreeing to review the cases noted that Bob Jones University v. U.S. and Goldsboro Christian Schools v. U.S. will be consolidated. In something of an unusual twist, both the institutions and the federal government asked the justices to take on the difficult case.

Both schools have challenged the Internal Revenue Service's rule that because race discrimination violated accepted "public policy," tax exemption will be denied to private institutions, including those related to churches, which practice bias in their admissions policies.

Bob Jones University, the Greenville, S. C., fundamentalist institution which until 1971 excluded blacks altogether, has in recent years altered its policy to accommodate some black students. From 1971 to 1975, married black students were admitted, provided they were married to other blacks.

Beginning in 1975, unmarried blacks gained admission, but only if they agreed not to engage in interracial dating or to encourage others to violate the school's ban on interracial marriage or dating.

The school maintains its racial policies are based on its understanding of scripture.

The school's long battle with IRS began in 1970 when the IRS notified the school it would not therefore enjoy tax exemption or deductibility of contributions.

After Bob Jones refused to alter its policies, IRS took action to strip the school of its tax exemption, a decision reached in January 1976, but applied retroactively to Dec. 1, 1970.

The school took IRS to U.S. District Court, where the IRS order was overturned. The Fourth Circuit Court of Appeals reversed the district court, holding that "the unquestioned First Amendment right to free religious belief and exercise does not carry with it a guarantee of any person's or corporation's entitlement to tax exempt status."

Bob Jones has argued that "all religious institutions in the United States are potentially threatened by a rule of law... which would cause the protective barrier of their tax exemption to be breached because of their failure to conform to public policy."

In the instance of Goldsboro Christian Schools, established in 1963 by Second Baptist Church, Goldsboro, N. C., the controversy involves the institution's strictly enforced ban against all black students, a policy it says is based on the Bible. IRS has denied tax exemption to the school since its founding.

Goldsboro Christian Schools lost in federal district court and the Fourth Circuit Court of Appeals. The appeals court referred to the Goldsboro and Bob Jones cases as "identical twins."

While condemning both schools' racial policies, several religious groups have entered the case as "friends of the court" on behalf of Goldsboro and Bob Jones. Among them are the Christian Legal Society, the Mennonite Church, the National Association of Evangelicals, the Mormon Church and

the Worldwide Church of God.

Asked if the Baptist Joint Committee on Public Affairs will enter the case, Executive Director James M. Dunn said his agency is faced with the "painful dilemma" of appearing to sanction discrimination if it sides with the schools.

"We don't want to appear for a moment to be giving aid and comfort to the clearly unscriptural and unethical policies of these two schools," Dunn elaborated, "but at the same time, we must face with genuine ambivalence the possibility of speaking to a church-state question of far-reaching significance."

Baptist Joint Committee general counsel John W. Baker said: "I deplore Bob Jones University's statement on human relations which, I believe, is based on a racist interpretation of the scriptures. I would not knowingly contribute one cent to support any racist institution. But I support Bob Jones University in its contention that the IRS cannot constitutionally deprive of its tax exempt status because of its theology."

Book banning subject of high court scrutiny

By Stan Hasty

WASHINGTON (BP)—The authority of local school boards to ban what they consider objectionable books from school libraries and classrooms will be tested in the U.S. Supreme Court.

The Court has been asked to decide if a Long Island school board violated the constitutional rights of students by banning books containing sexual terms, profanity and disparagement of religion.

Action removing the books came after some school board members attended a meeting sponsored by a conservative watchdog group. They convinced a board majority to thoroughly review books being used in their schools.

Among the works eventually banned were "The Naked Ape" by Desmond Morris, "Soul on Ice" by Eldridge Cleaver, "The Fixer" by Bernard Malamud and "Best Short Stories by Negro Writers" edited by Langston Hughes.

After the Island Trees Union Free School District took the censorship action five years ago, five students took the school board to court, arguing that their First Amendment rights had been violated.

Although a federal district court in New York upheld the school board, a federal court of appeals reversed and sent the case back to the lower court for further proceedings.

In appealing to the Supreme Court, attorneys for the school board argued that the board's action removing the books was in response to the "moral

crisis confronting our nation today."

"The essence of a local school board's responsibility is to transmit community values to those in its charge," they argued.

The students, represented by the American Civil Liberties Union and its New York affiliate, asked the justices to refuse the appeal and permit a full trial on the merits of the case in the district court.

In their written brief to the high court, the ACLU attorneys said the case "presents fundamental questions regarding the capacity of a school board to impose ideological and cultural orthodoxy" on students.

The clash between school board and students, they went on, is a "classic First Amendment confrontation between those who seek to deploy the force of majoritarian institutions to censor unpopular expression and those who seek to express—or to be exposed to—differing perspectives."

Briefs in support of the school board position have been filed in the case by the National Association of Secondary School Principals and Citizens for Decency Through Law Inc.

Although both sides in the controversy are expected to present oral arguments to the court on the merits and constitutional issues at stake, the justices may choose to decide the case on the narrower issue of the students' standing to bring such a suit.

No date has been announced for the hearing.

(Hasty writes for the Baptist Joint Committee on Public Affairs.)

Argentine television gives witnessing light

(Continued from page 1)

2-14 and visited other mission points in Uruguay and Argentina, and led a special evangelism conference.

The WIN School was his first to need an interpreter. Flowers said before the visitation night of the WIN School, that he had told participants, "If you really care, whatever obstacles come up, love will find a way." He said the women overcame the obstacle of reading by television light and came back to the church overjoyed.

Another group of women couldn't wait to the Thursday evening visitation and started working Thursday afternoon, garnering a profession of faith from a prospect.

California church dedicates

First Baptist Church, Springville, Calif., held dedication services Oct. 4 for a new sanctuary built by Mississippi volunteers this summer.

The volunteers, 15 of whom are from churches in the George-Greene Baptist Association in Mississippi, participated in the construction as part of a partnership program joining volunteers in Mississippi with mission needs in California.

Of the nine projects outlined by California Baptists through their Brotherhood department, and approved by Mississippi Baptists through their Brotherhood Department, only two were filled by Mississippi volunteers. The Springville project by George-Greene and a mission at Auberry by Pike Association were the only approved projects completed.

The rest were either not done, or the California leadership found help elsewhere.

Give to a pig when it grunts, and a child when it cries, and you'll have a good pig and a bad child.

Flowers said 10 professions of faith were made during visitations made by the 14 participants in the school. "Every group that went out had at least one person they visited make a profession of faith," said Flowers. He said this was his first WIN School where every participant made the witnessing visits. The prospect list came from church members. Ray Shelton, Southern Baptist missionary, and pastor of the Carmelo Baptist Church and of Conchillas Baptist Church, had asked for names of people members knew were unsaved and for whom the members would be praying concerning their spiritual condition.

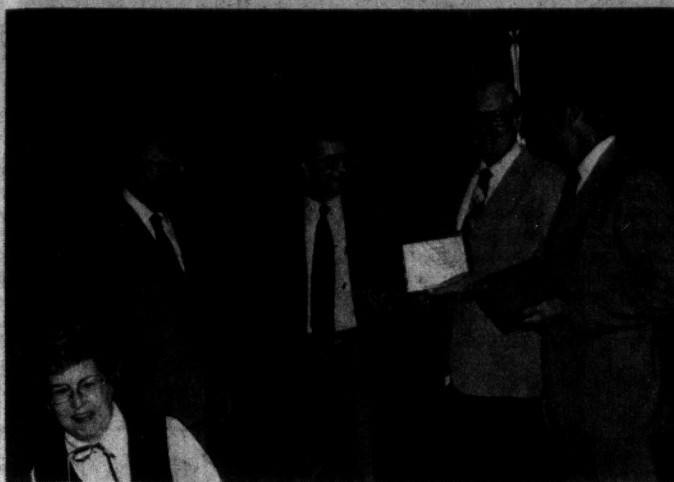
Flowers said he was a bit hesitant about leading a WIN School where there would be a language barrier. He speaks no Spanish and none of the members, save Shelton, speak English. Shelton also admitted to Flowers he was hesitant about committing his people to the School. But both agreed the School was a rousing success.

"There's no way to explain the response," said Flowers, "except for the prayer support in the Baptist Building, back home in Jones County, and in Uruguay."

Church leadership from Shelton's two churches were participants in the evangelism conference Flowers led. In four hours, Flowers led three teaching sessions on evangelism, using Sunday School in evangelism, and on evangelism through regular visitation, and he preached two sermons. There were a few testimonies, and some acappella singing, but otherwise, Flowers was the whole conference. He said he didn't know that beforehand.

Jones County Baptists took care of Flowers' travel expenses and he took back home some invitations for Jones Countians to go to South America for missions ventures.

Flowers' assessment of the WIN School in Uruguay? "I had one of the greatest weeks of my life."



Commission members recognized

Three members of the Mississippi Baptist Christian Action Commission, who will rotate off the commission at the time of the Mississippi Baptist Convention next month, have been presented plaques in recognition of their service on the commission. Clark Hensley, executive director of the commission, left, made the presentations. Others, from the left, are Graham Hales, Hattiesburg; George Lee, Columbia; and James Travis, Jackson. Mrs. Brooks Wester sits in the foreground. Wester, president of the Mississippi Baptist Convention, spoke to the commission meeting.

Suspects charged in Decatur murder

ATLANTA (BP)—Three Atlanta men have been arrested and charged in the Sept. 21 sexual assault and beating death of Jean Buice, daughter-in-law of Atlanta pastor Lester Buice.

Arrested Oct. 9 and charged with murder and robbery were Lopaz Ventura Favors, 24, and his 20-year-old brother Rodney William Favors. The third man, Anthony "Amp" Wiley, 21, surrendered to authorities Oct. 11, and was charged with murder, aggravated battery and armed robbery in connection with the death of Buice, 35, and the beating of her co-worker, Bettye Ann Miles. The two women, both employees of Decatur Federal Savings & Loan, were attacked while having lunch in a Decatur city park.

The Favors brothers were stopped when police noticed a headlight on their car was out. Their vehicle matched descriptions of the suspects' car, including a radio antenna fashioned from a bent coat hanger—a detail known to police but withheld

from previous public descriptions.

Police also noted the two men looked "very similar" to composite drawings of the suspects, based on information provided by Mrs. Miles and another witness.

Wiley, who had been free on bond awaiting trial on a Fulton County (Atlanta) rape charge at the time of the Decatur slaying, surrendered peacefully. Bond was not set pending an October 30 arraignment.

Jean Buice was an active member of Rehoboth Baptist Church in suburban Atlanta, where her father-in-law, Lester Buice, has been pastor for 34 years. Buice is a former vice president for the Georgia Baptist Convention and is on the executive committee for the Georgia Baptist Convention.

Buice said he intends to see the three in the DeKalb County Jail. "I'm going to try to do what Jesus said we should do—love our enemies. I am going to talk to them about giving their hearts to Jesus and repenting of their sins," he said.

Pastors' salaries range from \$5,200 to \$50,000

NASHVILLE, Tenn. (BP)—Salaries for Southern Baptist pastors range from \$5,200 to \$50,000, according to a study comparing salaries and benefits and church staff members.

The survey, made by the church administration department of the Southern Baptist Sunday School Board, details compensation for church staff members in churches with 300 or more members.

To make the survey, 1,030 churches were contacted, of which 635, or 61.7 percent, responded.

The survey contains data pertaining to salary, housing, car, insurance, utilities, revivals, conferences, national conventions and other benefits. Staff members surveyed include pastor, associate pastor, ministers of education, youth and music, secretaries, maintenance personnel and others.

In churches with membership of 300-399, the average salary for pastors, excluding benefits, is \$12,208, according to responses to questionnaires received by the research services department at the Sunday School Board.

For comparison, salaries for pastors in churches with membership of 400-499 average \$12,659. The top category in the survey was for churches with membership of more than 3,000, where the average pastor's salary is \$30,674. There are eight categories in the survey.

A total compensation figure also is given for each staff person in each category, ranging from a \$21,170 average for pastors in churches with 300-399 members to an average of \$44,249 for pastors in the more than 3,000 members category.

The 1981 Church Staff Compensation Study is based on 1980 salaries of church staff members. The last compensation study was released in 1977.

Gray takes missions post

Jerry Gray is the new director of missions for the Riverside and Tallahatchie Baptist Associations. He comes to Mississippi from the pastorate of Guthrie Baptist Church, Guthrie, Ky., where he has served the past three and a half years.

Gray is a graduate of Southwest Baptist College (now University), Bolivar, Mo., and earned the master of religious education degree from Southern Seminary, Louisville, Ky.

A native, along with his wife Annetta, of Arkansas, Gray has also been pastor of churches in Arkansas and Missouri. He and Annetta have three children, Kristetta, 9; Rebekah, 6; and Gary, 3.

Foreign Board approves first

(Continued from page 1)

missionary's benefit will increase from \$10,000 to \$30,000.

Other steps taken to help missionaries in the battle against inflation included allocation of some \$70,000 to provide a "13th check" for the third year to emeritus missionary pensioners. Next year, with new pension provisions in effect, no "13th check" will be needed, Johnson said.

Two other appropriations from current funds, in addition to the budget, include a \$2 million appropriation to purchase about 35 missionary residences and \$325,000 for completion of the unfinished third floor in the newest wing of the board's building in Richmond.

The purchase of the homes, now rented, is "a step to ease the impact of the rent on the operating budget," according to Charles Bryan, vice president for overseas operations. The purchase will free up about \$250,000 a year paid in rental charges and make that amount available to mission needs.

In its endeavor to seek missionary personnel needed around the world, especially in evangelism and church planting, the board made several alterations in requirements for missionary personnel. They include expanding the maximum age for career missionaries from 39 to 45. Missionary associates may be appointed between the ages of 35 and 60.

The board also made changes which will evaluate competency of candidates for field evangelism and church planting positions not only in terms of education but also in practical experience in ministry, according to board leaders.

Although the board still will seek persons with a master of divinity degree and two or more years' experience, it will allow appointment of career field evangelists and church planters with a master of religious education degree and five or more years of pastoral experience. Other changes also will allow some adjustments in educational requirements of missionary associates seeking field evangelism and church planting positions who have five or more years of pastoral experience.

The board stipulated that the new requirements are considered minimal for evangelism and church planting roles and that many assignments may call for additional qualifications and prerequisites.

In other developments, the board heard a report that ground will be broken in May 1983 for its proposed \$8.6 million orientation center near Richmond.

(O'Brien writes for the FMB.)

Editor takes post with Glass group

DALLAS (BP)—Russell Kaemmerling, editor of the Southern Baptist Advocate, has accepted the post of executive vice president of the Bill Glass Evangelistic Association.

Kaemmerling, 32, said, however, that the Advocate, established in July of 1980, "will continue publication as a national newspaper designed to keep Southern Baptists informed of convention activities from a conservative viewpoint."

He began publication of the Advocate after a five-month stint as editor of the Southern Baptist Journal, a publication of the controversial Baptist Faith and Message Fellowship.

Abrams moves back to state

Joe Abrams, retired Baptist minister, and his wife Lillian have moved from the Dallas, Texas, area to 205 Cherry St., Moorhead, Miss. 38761. Abrams, former associate editor of the Baptist Record, worked for the Mississippi Baptist Convention Board for around 25 years. He served pastorates at Brooksville/Artesia, Mt. Vernon, and Shuquak churches before going to the Board. He is available for supply preaching.

Brooks Hays dies at age 83

Brooks Hays, 83, a former eight-term congressman from Arkansas who served as Southern Baptist Convention president 1957-59, died in Little Rock Oct. 12.

He served 16 years in the U.S. House of Representatives 1943-59, representing Arkansas.

After confronting then Arkansas Governor Orval Faubus during the 1958 Little Rock school desegregation crisis, he lost his seat to an avowed segregationist.

He was a special advisor to President Dwight D. Eisenhower who appointed him to the Tennessee Valley Authority. He was assistant secretary of state for congressional relations for President John F. Kennedy. And he worked under President Lyndon B. Johnson.

A visiting professor at Rutgers, University of Mass., and N. C. State, Hays founded the Ecumenical Institute at Wake Forest University and headed it for five years.

He was chairman of the SBC Christian Life Commission in the 1960s, and was involved for 40 years with the National Conference of Christians and Jews. That organization commissioned a film on his career entitled "Return to Little Rock."

Hays is survived by his wife Marion, a daughter, a son, five grandchildren, and three great-grandchildren.

Seeing the light in dark church

LUSAKA, Zambia (BP)—John Maddox, pastor of Wynne Baptist Church, Wynne, Ark., was waiting to preach at Chelston Baptist Church, Lusaka, Zambia, where the church generator quit.

The choir, in the midst of a special number, sang from memory in the darkness, but neither the congregation nor Maddox could see for the message.

Then, Maddox, who was there with a group from Arkansas participating in a stewardship campaign in Zambian Baptist churches, suggested that one of the Southern Baptist missionaries at the service turn his car lights toward the building.

Using the car lights to see the congregation and a small flashlight to see his Bible, Maddox preached his sermon and several persons accepted his invitation to step out of spiritual darkness to make a decision for Christ.

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By David F. Haywood

Photographer,
Sunday School Board

PORTLAND, Ore.—Recreation is a natural part of one's lifestyle in America's Northwest, for God richly blessed the area with snow-covered mountains to climb, swift flowing rivers to master and a picturesque coastline.

The question Southern Baptist churches in this area are asking, though, is how they can use this hunger for recreation as an outreach tool?

Fourteen Southern Baptist ministers of recreation recently spent a week working with 14 churches in Washington and Oregon helping them integrate recreation into their existing programs.

Through a variety of leadership training and how-to type events, each church caught a vision of how recreation could be used for fellowship and outreach.

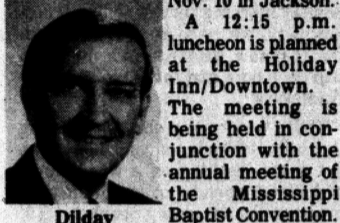
The Northwest Project was a cooperative missions project involving 14 Southern Baptist churches in Washington and Oregon, 14 ministers of recreation and their churches, the Northwest Baptist Convention and the church recreation department of the Baptist Sunday School Board.

Jim Blakeney, minister of youth and recreation, First Baptist Church, Biloxi, Miss., leads an associational workshop on establishing a church recreation program at Trinity Baptist Church, Springfield, Or. Photo by David Haywood.



Southwesterners set annual state meeting

The annual gathering of Southwestern Seminary friends and former students in Mississippi has been set for Nov. 10 in Jackson.



Dilday

A 12:15 p.m. luncheon is planned at the Holiday Inn/Downtown. The meeting is being held in conjunction with the annual meeting of the Mississippi Baptist Convention.

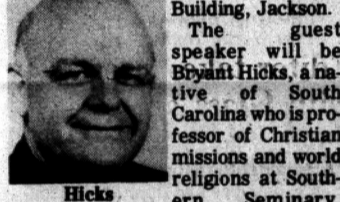
Russell H. Dilday Jr., president, will represent the seminary and report on the 1980-81 academic year, current activities and future plans.

Truitt Roberts, minister of music for First Church, Starkville, is president of the Mississippi alumni group. Frank Simmons of Long Beach is vice president, and Barry Hardy of Crystal Springs is secretary.

Tickets for the luncheon are \$6 and can be obtained from Roberts, 106 E. Lampkin, Starkville, Miss., 39759.

Southern luncheon will be Nov. 11 at Baptist Bldg.

The Southern Seminary fall alumni state meeting will be held Wednesday, November 11 at 12:15 p.m. at the Sky Room, Baptist Building, Jackson.



Hicks

The guest speaker will be Bryant Hicks, a native of South Carolina who is professor of Christian missions and world religions at Southern Seminary. From 1955 to 1964, Hicks and his wife, the former Peggy Lenora Greene, were missionaries to the Philippines.

He received a bachelor of arts degree from University of North Carolina and doctor of theology degree from Southern Seminary.

BBi alumni to meet at breakfast

The Mississippi Division of the alumni of Baptist Bible Institute will have a breakfast meeting Nov. 10 beginning at 8 a.m., according to W. C. Rainey Jr. The meeting, on the morning of the second day of the Mississippi Baptist Convention, will be in the Rainette Room of the downtown Holiday Inn in Jackson.

The institute will be represented, Rainey said, and there will be an election of officers. Rainey noted that those planning to attend should contact him at 108 South Main, Petal, Miss., 39465, phone 582-5756.

RAs asked to raise cash for retreat pavilion

(Continued from page 1)

hatched. Rusty Griffin, Royal Ambassador consultant, moving next month to the Brotherhood Commission in Memphis, said the suggestions to RAs for fund raising include collecting scrap metal, aluminum cans, walkathons, and bike hikes. "But we want the final decision to come from the boys and their counselors," said Griffith. He said Baptist Men's units and the entire church are being encouraged to participate.

The Mississippi Baptist Convention

Board's Executive Committee advanced up to \$25,000 for materials for construction of the 40 x 52 foot covered pavilion.

Griffin said a camp tee shirt will go to every boy that raises \$25 or more, and the chapter that raises the most money will receive an award.

Harrell and Griffin explained that the pavilion will be used for meetings during inclement weather, and for Bible studies and worship services. It will also service Phase II of the Central Hills complex which will be adult lodging.



Pavilion at Central Hills will look like this.

Med Center Seminar topic is lay role

The lay person's role in pastoral care and counseling is the focus of a University of Mississippi Medical Center seminar slated for December 1 in Jackson.

Guest lecturer is Ronald Sunderland, director and professor of pastoral care at the Texas Medical Center's Institute of Religion in Houston, Tex.

Sessions include a theological introduction to lay pastoral ministry, the ministry of listening, listening skills and pastoral presence through caring.

Sunderland has presented a number of workshops and seminars on the chaplain's role in health care and equipping laity for pastoral ministry. Certified by the Association for Clinical Pastoral Education as a chaplain

supervisor, Sunderland earned the bachelor of divinity degree from Melbourne College of Divinity in Australia, the master of sacred theology degree from Southern Methodist University and a doctor of education degree from the University of Houston.

The program is sponsored by the University Hospital Department of Pastoral Services and the Medical Center Division of Continuing Health Professional Education. James L. Travis is director of pastoral services at University.

Registration fee is \$20; \$10 for students. For more information, contact Continuing Education, University of Mississippi Medical Center, 2500 North State Street, Jackson, Miss., 39216. Phone (601) 987-4914.



Hack

Hill

Swor to speak: media banquet

The Mississippi Media Library Workshop is set for Oct. 23-24 with Chester Swor as banquet speaker, 6 p.m. on Friday.

The workshop meets at First Baptist Church, Jackson. The banquet will be in the fellowship hall.

Registration begins at 11 a.m. and the workshop begins at 1 p.m. at the church on the 23rd and concludes at noon the next day.

Speakers include John Hack, Glynn Hill, and James Rose, all of the Sunday School Board's Church Media Library Department. Others speaking are Mrs. Edwin Lewis, of First Church, Jackson; Mrs. Peggy Tacon, media library worker from Mobile; and Mrs. Mattie Rials of McComb.

Mrs. H. C. Wood of Louisville, is president of the Mississippi Baptist Media Library Organization. Mose Dangerfield is the convention board representative.

Marion: 18%

First Baptist Church, Marion, was reported in the Baptist Record to have given in 1980 16 percent of its offerings to the Cooperative Program. It actually gave 18 percent. The statistics were given to the Baptist Record by John Alexander of the Stewardship department who took the information from a Home Mission Board study of the Uniform Church Letter.

"Ours is a giving church," the pastor said. "Members had already given by the end of September more than our budget requirements in regular offerings."

He has been pastor for nine years at the church, which was organized in 1904.



Earl Kelly, left, executive secretary-treasurer, Mississippi Baptist Convention Board, spoke Sept. 27 at Ecru, on state missions. The Ecru treasurer, right, Guy Waymon Bigham, presented to him the offering check of \$1,005.

Ecru average: \$4.80 each, Margaret Lackey Offering

Ecru Baptist Church in Pontotoc County has given \$1,005 to the 1981 Margaret Lackey Offering for State Missions. Counting 264 resident members, that averages a little over \$4.80 each. If 450,000 Mississippi Baptists gave that amount to the state mission offering, the total would be \$2,160,000.

The Ecru pastor, Charles Stubblefield, said his church's \$650 goal for this year was a 13 percent increase over last year's goal. Sept. 13, the first Sunday after the goal was announced, the offering reached \$773. "Very little emphasis had been given to the offering before that time," Stubblefield said. "In fact, we did not have our special state missions program until Wednesday night, Sept. 23."

By Sunday, Sept. 20, though, gifts had reached \$839.00. Then individuals contributed until the offering climbed to \$999, and the newly elected WMU director, Mabel McGee, gave \$6 more to send it over the \$1,000 mark.



Heflin

Wood



Guinn

Bryson

Conference will bring sermon help to preachers

Practical help for weekly sermon preparation is on the way for preachers.

The Church Administration-Pastoral Ministries Department of the Mississippi Baptist Convention Board is sponsoring a Preaching Conference, Dec. 7-8, at Main Street Baptist Church, Hattiesburg.

Earl Guinn, senior professor of Christian preaching at Southern Seminary, Louisville, Ky., will speak on such topics as "Biblical Preaching for Our Day," "Making the Message Clear," and "Preaching for Results."

Baguio City, Philippines—Two students at the Asia Baptist Graduate Theological Seminary recently received the first doctoral degrees ever awarded from a theological seminary related to Southern Baptist mission work overseas. Alfredo G. Saure, theology professor at the Philippine Baptist Theological Seminary, Baguio City, and Ronald Beech, headmaster of the Nazarene Bible College near Baguio, received doctor of ministry degrees. Organized in 1960, the graduate seminary offers advanced training to students from theological schools in Hong Kong, Indonesia, Japan, Korea, Malaysia, the Philippines, Taiwan and Thailand, all related to the Foreign Mission Board.

Harold Bryson, associate professor of preaching at New Orleans Seminary, will speak on "How to Preach on Bible Personalities," and "Preparing to Preach."

James Heflin, pastor of First Baptist Church, Greenville, will speak on "How to Preach from Bible Books."

J. M. Wood, minister of music at Jackson's Broadmoor Baptist Church, will lead the music for the conference. He will be joined by an adult ensemble from his church, the "Joyful Sounds."

Participants will view and evaluate a preaching videotape, and will have discussion time with Heflin and Bryson in a workshop setting.

There will be a registration fee of \$10 to cover materials, and one meal. Write the Church Administration Pastoral Ministries Department, Box 530, Jackson, Miss., 39205. The fee is refundable if cancellation is received by Nov. 28.

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- Oct. 26 Area Secretaries' Conference; FBC, Senatobia; 9 a.m.-3 p.m. (CAPM)
- Oct. 27 Area Secretaries' Conference; Associational Office, Greenville; 9 a.m.-3 p.m. (CAPM)
- Oct. 28 Area Secretaries' Conference; Oak Grove Church, Meridian; 9 a.m.-3 p.m. (CAPM)
- Oct. 29 Area Secretaries' Conference; East Haven Church, Brookhaven; 9 a.m.-3 p.m. (CAPM).

Instrumentalists to meet at MC

Instrumentalists will gather at Mississippi College for the State Instrumental Festival, beginning at 6 p.m. Friday, November 20, and concluding at 2:30 p.m. November 21.

Guest clinician will be John Hanbery, assistant professor of music and director of band at Mississippi College.

Instrumentalists may participate whether they are a part of an organized ensemble in their church or not. However, all participants must be in 9th grade or above and be into their third year of experience with their instrument.

Adults are also encouraged to participate. The majority of the festival time will be spent in mass rehearsal with the guest clinician.

Ministers of music and/or other instrumental directors who are interested in beginning an ensemble are welcome and encouraged to attend the festival activities as guests of the Church Music Department.

For additional information contact Church Music Department, Box 530, Jackson, Miss., 39205, telephone 968-3866.

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Editorials

Let the Supreme Court decide . . .

The wall of separation must remain

The introduction of a bill before Congress that would restrict the Supreme Court from ruling on a law allowing voluntary, silent prayer in the public schools serves to remind once again that there is a great deal of misconception in what the Supreme Court has done regarding prayer in the public school.

Taking the interpretation of any law out of the hands of the Supreme Court would be more of a problem than the misconceptions, however. The Supreme Court is made up of human beings, and this means that the possibility of error always exists. To take away the court's possibility of ruling on the constitutionality of laws, however, would be to open the door for many other errors.

It is true that Article III of the Constitution allows Congress to make exceptions in issues on which the Supreme Court may be able to judge constitutionality, but such judgment on the part of Congress should be made only under the most desperate of circumstances. When Congress feels it must step in and take jurisdiction from the Supreme Court, it means that our

governmental system has broken down.

Prayer in public school is an emotional issue. If every issue that had emotional appeal in Congress were to be taken from the jurisdiction of the Supreme Court, the conditions surrounding such issues would approach chaos.

So let us leave the Supreme Court free to do its job. We need it.

And, once again, let it be noted that the Supreme Court has never ruled against voluntary prayer in the public school. It has ruled that school administrators cannot tell students when they must pray, how they must pray, what they must pray about, and to whom their prayers should be directed. The administrators cannot write the prayers.

Let it be noted also that the Supreme Court has never told the students in public schools that they cannot pray.

The Supreme Court has had some tough decisions to make. Should students be allowed to pray during optional assemblies? Probably not, because, optional or not, assemblies during school hours are school sponsored.

Should students be allowed to gather in groups to pray at school during times when there are no official functions. It would seem that they should be.

Silent prayers left to the discretion of the students can never be ruled out. There is no way of legislating against such prayers, and there is no way of stopping them. The same First Amendment to the Constitution that rules against establishing a religion also guarantees the free exercise of religion. To rule out voluntary prayer offered at the discretion of the student, whether silent or not, and which would not interfere with school functions, would be to prohibit the free exercise of religion.

The wall of separation of church and state is under constant bombardment. We can have religious people using their individual influence in state affairs, but we must not have organized religion being able to control state affairs. Also the state must not be able to control religious affairs.

The wall must remain intact.

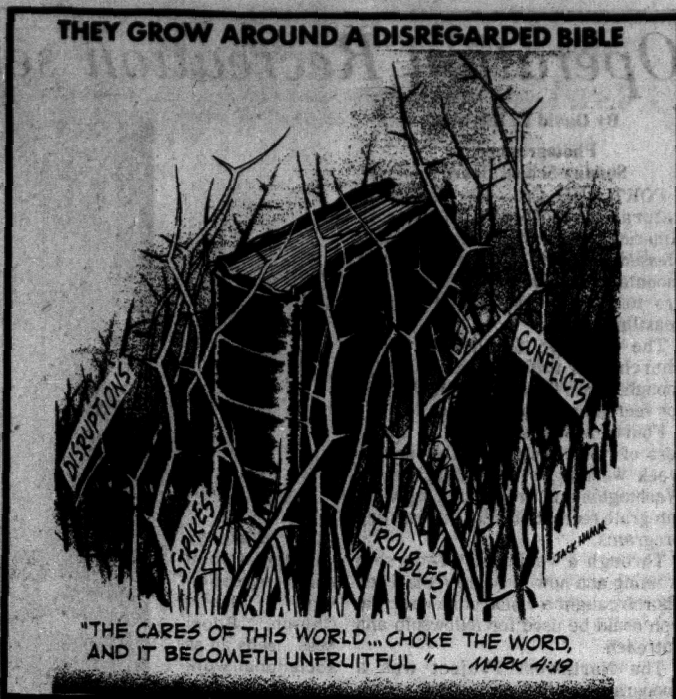
On the other side of the coin, however, is an instance in the news recently in which a group of students on

Long Island have gone too far in their demands. The public school students are suing the school board to have certain books placed back on the library shelves that the board had caused to be removed. The board members felt the books were not proper material for the library. The suit by the students is being aided by the American Civil Liberties Union.

The suit has gone to the Supreme Court. Hopefully, the court will rule with the school board. If the voters in the school district don't appreciate the actions of the board, they should elect a new board. The Supreme Court should not see itself as a moderator in this instance.

This situation does not have a direct bearing on the separation of church and state. More than likely, however, the attitude of those bringing the suit is that the decision to remove books from the library was based on a religious conviction. Thus this will be an effort to shore up the wall of separation where there is no weakness.

This is a matter that should be settled by the voters, not the government.



Letters to the Editor

Thanks for help

Editor:

On behalf of the entire Minor Crowell family, and the Jim Crowell family of Columbia, Missouri, I wish to say thank you to all persons who have prayed for us, given Dad a ride to Columbus, Ms. for his treatments and helped in ways unknown to us. The people of the Murphy Creek Church and community, Winston County, Mississippi, and persons in other states have all shown love and concern to us. In His good way and time, may our Lord repay everyone for everything that you have done to help us in any way. And thanks for your prayers as Daddy takes the treatments at Columbus for the cancer.

Missionary Grady Crowell
Director of Missions
Clarke and Wayne Assns.

Mission in Oklahoma

Editor:

This is a letter to let you know about a recent mission trip to Atoka, Okla.

First, let me tell you about our family. My husband is a graduate of William Carey College. He is now a student at Southwestern Seminary, Fort Worth, Texas. He was pastor of Piave Baptist Church in Green County, Miss., for 2½ years before moving to Fort Worth. We have two teenagers, James and Sandy, who attend Paschall High School (both went on the trip). I am a registered nurse working

at St. Joseph's Hospital. Laurel is our home town.

The mission trip to Oklahoma was organized by our church, Southwayside Baptist Church. There were 38 young people and 12 sponsors. The church which was built was located 12 miles from Atoka, Okla. It was a 20 by 40 foot building for a group of Choctaw Indians. During the afternoons the girls taught Bible School, and revival services were held at night. My husband was privileged to preach at the Sunday morning service and on Tuesday night. We made many friends with the Choctaw people, some of whom had been born and reared in Philadelphia, Miss.

There were many obstacles during the week, including a cold shower, an out house, cooking on a wood stove, and a fender bender on one of the vans transporting the young people.

We were well blessed from the week's events. We had four children attending the first day of Bible School to 20 on the last. The exterior of the church was completed with roof, doors, and windows.

We would like to thank again the Mississippi Baptist Convention for participating in the Cooperative Program. Because of its support, my husband is able to attend seminary. The Lord is truly blessing us.

Carolyn J. Stewart
Fort Worth, Texas

International conversation . . .

The trials and joys in communication

The partnership arrangement that Mississippi Baptists have with Baptists in three countries of South America has brought about some extraordinary experiences. One happened a few weeks ago as I was trying to contact a missionary in Argentina to discuss an assignment from the Southern Baptist Woman's Missionary Union.

I had been asked to provide an editorial for the press kit that the WMU sends out annually for the Foreign Missions week of prayer and the Lottie Moon Christmas Offering. The request was made because of my being president of the Southern Baptist Press Association for this year, not because of any editorial writing ability. The same request likely will be made of succeeding presidents.

At any rate, having just come from South America at the time, I felt the editorial could be made more meaningful by having an opportunity to visit by phone with a missionary with whom I visited at length in Buenos Aires. He is Glen Johnson, pastor of Burzaco

Baptist Church.

I dialed a number given me and reported to be Johnson's number. A feminine voice said, "Ola." To the best of my high school Spanish knowledge, that is "hello" in Spanish; and I thought, "This may mean trouble." I said, "I am trying to get in touch with Glen Johnson." There was a torrent of Spanish in reply.

"I'm sure I am in trouble," I thought.

"I am trying to find Glen Johnson," I repeated; and again the reply was in Spanish.

Not knowing what else to do, I said, "No hablo Espanol," which I remembered from high school as meaning, "I don't speak Spanish." This was greeted by silence. After what seemed to be about half of an eternity, I could hear two women speaking Spanish in the background; and I heard the words, "Glen Johnson."

"Perhaps there is hope," I thought, for the name seems to mean something.

Finally another woman came to the

phone and said, "Ola." "Right back where we started," I thought.

"I am trying to find Glen Johnson," I said. There seemed to be little else to say.

Again the Spanish; but this time, as the words rushed by, I realized that I was listening to a series of numbers.

"Repeat! Repeat!" I said, and the message got through.

More slowly and more precisely the numbers were given again, "Dos

nueve, cuatro, seis, nueve, ocho, uno."

Memories of high school came flooding back, and I repeated, "Dos, nueve,

cuatro, seis, nueve, ocho, uno."

"Si, si," she said, obviously overjoyed that communication had been established.

"Gracias," I said; and she replied, "Denada, denada." We hung up. I had successfully completed my first bilingual, international telephone call.

I dialed the number, and a male voice answered in Spanish. "Oh, no!" I thought.

The familiar statement seemed to be

called for again. "I'm looking for Glen

Johnson." "This is he," said the voice guardedly.

"This is Don McGregor." "Oh," he said. "I wondered why somebody was calling me in English."

We had a nice reunion on the phone. Readers will remember a great deal was said in earlier issues of the Baptist Record about the missions plans of Johnson and Burzaco Baptist Church in Buenos Aires.

He said things are proceeding well and expressed appreciation for the help of Mississippian Perry Sanderford in clearing the newly purchased lot for the new mission work.

The other people I talked to knew his phone number, he said, because they live in the house where he lived before he moved into his present one.

Very likely the editorial that came out of all of this will show up in the Baptist Record as the proper time comes along. It will be my own version, however, rather than the edited one sent out in the press kit. I like mine better because it retains more of the Burzaco flavor.—DTM.

Guest opinion

Missions in Atlanta, Ga.

By Karen Mardis

The youth group from Roseland Park Baptist Church of Picayune sought to teach the children of the poverty stricken side of Atlanta this summer. They didn't know what was ahead of them. They were going on a Mission Tour for God, not a summer vacation.

When the youths got to Atlanta, they stayed in what was supposed to be a nice YMCA, but it didn't turn out to be so nice. Later, when they went to work teaching Vacation Bible School at three Baptist Centers in Atlanta, they saw poverty with a capital "P." The children came ready to learn about Jesus Christ. The youths went to teach about Jesus Christ.

The two groups poured out love to each other, and the youths didn't see the color of the children's skin. You see, the children were black. There was a handful of white children, but that was all.

The youths only taught VBS for three days; but they got so close to the children, they felt as if they had known them all their lives. The children lived in poverty, but they were indeed rich. You see, they found love and the story of Jesus was shared with them. Eleven of those children were saved in those three days that the youths were there. However, the youths didn't do any of it on their own. Jesus did it through them.

Even though there were many happy times, there were sad times,

too. One of the 11 children who were saved was visited by some of the youths. Her father was told that she had accepted Christ as her Savior; he didn't believe it. He said there was no way that God could save a person in three days. The youths who visited the home were shocked. They left the home in tears. The sad part was that the father had not experienced God's love as his daughter had, and our prayers will be with their family.

When the youths had to go home, they went to tell the children good-bye. Some of the children wanted to go home with them because their parents didn't want them. Many of the youths cried as they had to leave.

The youths witnessed a miracle while they were there, too. A three-year-old girl was run over in the street by a car while playing in water from a fire hydrant. The car tire ran over her

chest. Her chest was not smashed. The little girl was running around a couple of days later. The greatest difficulty she faced was a gash on her back. God definitely had His hand on that little girl.

The youths didn't want to leave the poverty of Atlanta. They had found riches there. They found love from children who needed someone to love them. The youths learned how to love the way Jesus loves. Those youths will never forget that mission tour to Atlanta. After the youths got back home, their youth director got a letter from one of the Baptist Centers where the youths had worked. They wanted the youths to come back. They said the love and the oneness of the youths was great.

The week those youths were teaching in those centers was said to be the highlight of the summer for those

people. The youths themselves want to go back to Atlanta. Wanting to go from the comforts of their homes to poverty and discomfort says a lot about what happened there. Just to see those loving hearts and happy children is worth the trip.

You don't really know what Atlanta is like until you've been there and seen the poverty and the life-style that is so different from life as we know it. You see, I was one of those youths who went to Atlanta; and I would love to go back now and teach those children some more and share God's love with them. I know what poverty is. I've seen it and lived in it. I also had the privilege of winning four of those 11 children who were saved to the Lord. That was the best part of all, and it was for Jesus Christ my Lord!

Karen Mardis is a member of Roseland Park Baptist Church, Picayune.

Partnership projects for South America listed

The following is a list of approved projects for consideration of those who have an interest in working through the partnership arrangement between Mississippi Baptists and Baptists in Paraguay, Uruguay, and Argentina. The list is arranged by type of work, the location, the time of the need, and the number of people needed.

Argentina

Preaching and music; West Buenos Aires; through November; 2 to 3.
Preaching, personal work, masonry, plumbing, repairs; Mendoza; through November; 10.
Install acoustical ceilings and air conditioners; Buenos Aires; March; as many as necessary.

Missionary children's program; Buenos Aires; October, 1982; 5.

Mission meeting children's program; Baptist Assembly, Cordoba; July; 10.

Paraguay

Bricklayers, electricians; Asuncion; through December; 2 to 4.

Music; Asuncion; immediately, or February, 1982, or September, 1982; 10 to 15.

Devotional speaker; Spiritual retreat for missionaries at Baptist camp; Before Nov. 25; 1 (including spouse if desired).

Boiler mechanic; Baptist hospital, Asuncion; soon as possible; 1.

Dietitian; Baptist hospital; soon as possible; 1.

Elementary or secondary teacher; Christian school, Asuncion; July 20 for one semester; 2.

Professor; Bible institute, Asuncion; late January or early March 1; 1 (including spouse if desired).

Anesthesiology instructor; Baptist hospital; March, 1982 or later; 1.

Bricklayer; Walter Insfran; Early 1982; 2 to 4.

Care of missionaries' children; Baptist camp during mission week; July; 2 to 4.

Construction; Panambieta; October, 1982, to May 1983; 2 to 5.

Uruguay

Music; Carmelo; soon as possible; 6 to 12.

Carpentry; Artigas; soon as possible; 4 to 6.

Evangelism; Carmelo; soon as possible; 1.

Director of VBS workshops; Montevideo; November or early December; 1.

Summer VBS worker; Canelones; December or early January; 2.

Dietitian; National WMU retreat in Conchillas; late January; 1.

Leader of Sunday School workshops; Montevideo; March, 1982, or March, 1983; 1.

Joint Committee defends freedom of "Moonies"

By Stan Hastey

WASHINGTON (BP)—The Baptist Joint Committee on Public Affairs, joined by the National Council of Churches, and the General Conference of Seventh-day Adventists, have asked the U.S. Supreme Court to affirm lower court rulings that strike a Minnesota law regulating public solicitation of funds by religious groups.

The Unification Church claims that the law amounts to an unconstitutional establishment of religion.

The 1980 Minnesota Charitable Solicitations Act distinguishes between two types of religious organizations: those which derive some of their income but less than 50 percent, from soliciting the public at large; and those which receive more than 50 percent from such solicitation.

Claiming that such a distinction would inevitably entangle the state in internal affairs of religious groups, the Unification Church challenged the law in federal district court. Lower courts invalidated the law, but Minnesota officials appealed to the Supreme Court which agreed to hear the case.

The joint brief says the law "seeks to regulate religious organizations, while its 'primary effect is to inhibit the free exercise of religion' and 'excessively entangles the state in church affairs.'"

Faces And Places

By Anne Washburn McWilliams

A time to refuel

The writer of Hebrews repeated the Genesis account that "God did rest the seventh day from all his works." And as the seventh day is to the week, so the vacation is to the year—a time for rest. What better time to refuel for a fresh start than October, "the richest season," as Thomas Wolfe put it—"when the sun goes down in blood and pollen across the bronzed and mown fields?"

During my October vacation I visited Paris and Dover, London and Rome, but never left the U.S. For nine days W. D. and I explored south Kentucky, all the way from the Land Between the Lakes to Cumberland Gap. If any road is more beautiful than the Natchez Trace in March, it's the Daniel Boone Parkway in October. "Delicious, delectable, delectable," said a Courier-Journal headline. Mountain sides to right and left flamed with strawberry red, pumpkin orange, maple yellow, hickory gold, butterscotch brown. South of the Parkway, we stood on a mountaintop near Harlan and admired the coverlet the Creator had crocheted of crimson leaves and flung across the valley, its edges reaching up to the limestone cliffs on the opposite side.

The moon would be full in two more days," so we didn't see the famed moonbow on Cumberland Falls (the only other such oddity in the world appears at the full of the moon over Victoria Falls in Africa). The largest waterwheel in the world, at Mill Springs, had stopped grinding corn "until next year." "The fish will bite when it's five degrees colder," said one park guide. Why is it that these things always happen before or after I arrive? Anyway, it was fun watching adventurers launch their canoes and rafts below the falls.

Yellow jackets fought for our picnic lunch at Levi Jackson State Park, along a trail where pioneers and Indians fought, and near a track that Daniel Boone hacked out.

Land Between the Lakes, national park wilderness, has become a sanctuary for animals. In summer, campgrounds swarm with people. At Hillman's Ferry in October, we saw only two other families. While I was exclaiming at four orange butterflies on one spray of goldenrod, W. D. spotted deer tracks. Later we saw a herd of deer, two chipmunks, and wild buffalo near the ruins of an old iron furnace. And trees that beavers had felled.

As I sat by the van in late afternoon, I spied three squirrels gathering hickory nuts. Suddenly I saw a little bushy

white animal running toward me—and W.D. was chasing it with pebbles. Oh, no! It had black stripes mixed with the white, and it was headed for our camp. While it sniffed at our food box, we watched—from a distance. Three more skunks appeared that night. We didn't want to appear too friendly, for we remembered the warning: "There was a young man from the city, who met what he thought was a kitty; he stooped down to pet that nice little cat, and they buried his clothes out of pity."

Where a walkway slanted up to the top of a silo, we met an old man wearing a squashed hat, plaid shirt, and suspenders. One eye I think was blind, for he squinted severely. He told me, "My name is Kilby Layton. I guess they named me for Kilby Prison." He was pointing out landmarks to his son: "Our house was over there, and my field right down there, and the barn there." He had owned this very spot of land until the TVA bought it in 1941.

Not the pygmy rattlesnakes, but a cold snap chased us indoors to cabins or motels for a few nights. In Lure Lodge we ate salty country fried ham while we gazed down a cliffside at clear, deep Lake Cumberland, its summery emerald now changed to blue-green.

Then enroute to Mama's house in Alabama, we stopped at a roadside stand to buy honey, chestnuts, apples, and sweet potatoes. Mama cooked a potato pie, fluffy and light as soufflé, and topped with meringue.

It was a good time of play and rest and thinking quiet thoughts. "... thou shalt take thy rest in safety" (Job 11:18). So now, back to work.

"About half of the 5 million older women who are living alone have yearly incomes of \$3000 a year or less. For black women the figure is \$2000. The poverty rate for older women is about 65% higher than it is for older men. For older women not in the labor force (90% of women over 65), the median weekly income was \$67. Three-fourths of all nursing home residents are women. An estimated 50% of all nursing home residents have no close family members alive. The average age for widowhood in America is 56. Two-thirds of all widows live alone, and one-third live below the official poverty level. The number of older women who are divorced is growing. ... At least one-sixth of all divorces are now occurring in the over-45 age group."—(e/sa, June, 1981)

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Just for the Record



Three Grade 6 pupils at First Baptist Church, West Point last year won Levels of Excellence, which is the highest achievement award in Bible Searchers Memory plan. They learned over 40 memory verses, the books and divisions of the Bible, and four larger Bible passages. They are, left to right Jeannie Fields, Kate Kemmerer, and Wendt Clett. Their teachers (not pictured) are Mrs. Homer Dyer and Mrs. Charles Rodgers. Mrs. Allie Vance is 6th grade director. Mike Simmons is Sunday School Director and David E. Hall is pastor.

West Heights Baptist Church, Pontotoc, presented on Oct. 4 diplomas and seals to 94 members who earned Christian Development Diplomas in the church study course system. Two members received diplomas for Advanced Christian Development, one in Master Christians Development, one in Distinguished Christian Development, one in Associational Church Training Leadership, four in Church Training Leadership, two in Baptist Doctrine, two in Deacon Ministry, and one in Sunday School Leadership. A. B. Godfrey is Church Training director and Jack Gregory is pastor.

New Hope Church (Marion) recently licensed David Dewease to the gospel ministry. Dewease and his wife Mona are serving as interim ministers of youth and music. The church has ordained Sherrell Magee and Donald Lowery as deacons. Bobby Walton is pastor.



Missionary News

Wayne and Florence Frederick, missionaries to the French West Indies, may be addressed at 201 Pointe D'Or abymes, Guadeloupe. He was born near Shannon, Miss. She was born in New Orleans and lived there and in Edwards, Miss., while growing up.

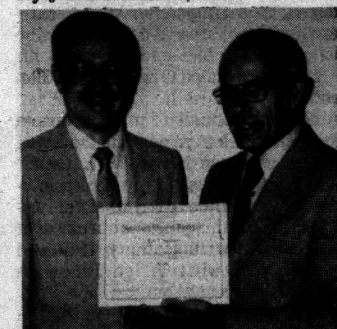
Charles and Indy Whitten, missionaries to Spain, may be addressed at Apartado 341, Santa Cruz de La Palma (Tfe.), Canary Islands, Spain. He is a native of Weir, Miss., and she is the former Nella Dean Mitchell of Louisville.

Betty Hart, missionary to Chile, has arrived in the States (address: c/o Mrs. Paul Hart, Sandy Hook, Miss. 39478). A native of Sandy Hook, she was appointed by the Foreign Mission Board in 1964.

Faye Pearson, missionary to Taiwan, has arrived in the States for furlough (address: 1113 Meadow Dr., Lake Charles, La. 70601). She is a native of Laurel, Miss.

Donald and Barbara Ann Phlegar, missionaries to Thailand, have arrived in the States for furlough (address: c/o W. H. Bogart, 137 London Bridge Dr., Danville, Va. 24541). She is the former Barbara Ann Carley of Yazoo City, Miss.

John Thomas Meadors, missionary journeyman to Kenya, has arrived on the field to begin his two-year term of service as a secondary English teacher in a rural area in Kenya (address: c/o Njegu's Secondary School, Box 266, Kerugoya, Kenya). He was born in New Orleans, La., and also lived in Memphis, Tenn.; Louisville, Ky.; and Cleveland, Miss.



Hollis Bryant, consultant in the Cooperative Missions department, MBCM, and state consultant for interfaith witness awareness, presents a certificate to Tom Rayburn, pastor of First Church, Booneville, who is the first person in Mississippi to become an interfaith witness associate in The Way International.

9,000th joins Main Street

The 9,000th person to join Main Street Church, Hattiesburg, during the 37-year pastorate of John Barnes, Jr. joined Sunday night, Sept. 20. The 9,000th member was Mrs. Barbara Price. She and her husband, Dennis, recently moved to Hattiesburg from Tyler, Texas, where they were members of First Baptist Church. In addition to these 9,000 people who have joined the Main Street Baptist Church many others have been won to Christ in the outreach ministries of the church. These outreach ministries include the jails, three radio programs every Sunday and the televising of the Sunday morning worship service.

MBCB office aids Baptists in relating to cult members

By Cynthia Martin

Have you ever been in a park and had someone start a conversation with you and immediately you knew he was trying to witness to you about his religion? Or perhaps it happened right on your doorstep. What was your reaction? Most of us in that situation wish we knew enough about the other's religion to talk knowledgeably about it and also effectively witness concerning our own experiences. Help is available through the Cooperative Missions department, Mississippi Baptist Convention Board.

Hollis Bryant, consultant, Cooperative Missions Department, is the interfaith witness awareness consultant of Mississippi. Bryant says, "Interfaith witness awareness has a three-fold purpose. The first is to help Baptist Christians know who the cults are... their doctrine, and how their doctrine relates to Christian doctrine. The second is to help Baptist Christians know where the cults are located (one nation, worldwide, etc.), and their approach to witness. The third is to help Baptist Christians be fully equipped emotionally, intellectually, and spiritually to witness effectively to all cults on contact."

This purpose is being fulfilled in Mississippi through conferences held each year, to discuss such topics as Roman Catholicism, Judaism, Mormonism, The Way International,

Jehovah's Witness, Eastern Religions, and Moonies. The Home Mission Board provides several conference leaders for these. The Mississippi Convention also has several people as interfaith witness associates. Two new associates who have been added in 1981 are Shelley O. Adams of Hernando, associate in Roman Catholicism, and Tom Rayburn of Booneville, the first associate in Mississippi approved for The Way International.

Churches in the following associations have held conference this year: Lawrence, Marion, Walthall, Pearl River, Northwest, Riversdale, Chickasaw, Attala, Noxubee, Pontotoc, Choctaw, Pike, Hinds-Madison, Rankin, and Lauderdale.

At present, these associations are planning 1982 conferences: Warren, Yazoo, Grenada, Yalobusha, Carroll, Montgomery, Union-County, Lamar, Holmes, Newton, Clay, Lowndes, Oktibbeha, Attala, Copiah-Lincoln, and Jones.

Any church or association that wishes to hold an Interfaith Witness Conference may contact Hollis Bryant in the Cooperative Missions department at the Baptist Building for more information.

(Cynthia Martin is office secretary, Cooperative Missions department, Mississippi Baptist Convention Board).

Names in the News

Robert L. Daniel, pastor of Priceville Baptist Church, and his wife Barbara, were graduated from the Clarksville, Tenn., School of Theology. She received the bachelor of religious education degree and the master of theology degree. He received his bachelor's degree in 1979 and is now working toward a doctor of ministry degree from the same school.

First Baptist Church, McComb, welcomed its new pastor, Alan Day, on Sunday, September 27, and closed the day with a deacon ordination service, ordaining three men—Thomas Jeffcoat, Louis Magee, and Larry Seago.

Wayne Mosely and James Smith were ordained as deacons of Swiftwater Baptist Church of Greenville Sept. 13. R. B. McNeer delivered the charge to the candidates and Richard Gordon delivered the charge to the church. Walter Simmons is pastor.

Lee Ray Shaw of Jackson, is a 1981 President's Scholarship recipient at Southwestern Seminary, Ft. Worth, representing Mississippi College. He is the son of Mr. and Mrs. L. R. Shaw Jr., of Jackson. He is a master of religious education student. Twenty scholarships were awarded to top graduates from the Southern Baptist colleges and universities with the largest alumni representatives at Southwestern.

Shaw

Mrs. Syble Logan Garrison, wife of the late George Garrison, of Route 2, Ripley, spoke during a World Mission Conference in Monroe and Allen Counties, Kentucky, Sept. 13-20. Mrs. Garrison is a graduate of Blue Mountain College and taught school in the public schools of Mississippi for 34 years. She showed slides and told of her and her late husband's work with the Home Mission Board as Christian Service Corps workers, two summers Fort Peck Indian Reservation, Mont.; at an Indian Youth Camp, Northern Plains Baptist Convention, S.D.; in Bitter Root Valley and Montana Family Camp, Mont.; at Forest Ridge Baptist Chapel, Dayton, Ohio; and with the Choctaw Indians, Philadelphia, Miss.



Clark McMurray and his wife, Elsie Jane, stand by a 20th anniversary cake as they are recognized by members of First Church, Pascagoula. McMurray has served as pastor since Oct. 4, 1961.

Gwen Williams of New Orleans was special guest at "Perk" recently.

Gulf Coast JC begins fall with tri-campus retreat

The three-campus Gulf Coast Junior College Baptist Student Union began its fall activities with a tri-campus pre-school retreat/leadership workshop.

The program involved worship led by David Raddin of Wiggins First Baptist Church, leadership training led by Elwyn Wilkinson, of Perkinston First Baptist Church, a mission emphasis from returning Journeyman Sue Ann Holland of North Yemen and Randy Vonkanel of the Cayman Islands. Donna and Gordon Alford, of First Baptist Church, Petal, provided the music for the weekend.

Jim Barfield (innovative area

committee chairman), Alan Prine (brave student) and Robbie Richardson (energetic associate) participated in a 26 mile bicycle ride to raise money for the new BSU Center on the Perkinston campus.

Welcome events followed on each campus. 110 students participated in the traditional "Homemade Ice Cream Celebration" at Perk. Gwen Williams HMB worker at Franklin St. Baptist Church in New Orleans was special guest.

Weekly programs of worship, Bible study and fellowship have begun on each campus.

Homecomings

Straight Bayou Baptist Church, Anguilla, will observe its 18th annual Harvest Day, Nov. 1. A former pastor, J. Harold Jones, who retired in May, will preach the message. Wayne Pinkerton will lead music. Following dinner on the ground, will be a praise and prayer service. "Making Friends," musical group from Greenville will present a concert. James K. Burke is pastor.

Pleasant Hills, Carthage, will have homecoming, Oct. 25. Services will begin with Sunday School at 10 a.m. and worship at 11. Henry Adams, will be guest speaker. Following dinner on the grounds, will be a singing presented by the "Redemptions" of Carthage. Jimmy McDill is pastor.

Franklin, (Hinds-Madison) will celebrate homecoming on Oct. 25. Steve Purvis of Emanuel Baptist Church, Union, will be preaching at the 11 a.m. worship. Dinner on the grounds will be followed with special music by Mrs. Becky Wright. At 3 p.m. worship services will be held also by Steve Purvis. Freeman Pierce is pastor.

New Prospect Church (Leake) will be having homecoming on Oct. 25. Tony Henry, pastor, will bring the morning message. Lunch will be served at the church with a singing in the afternoon. The Faithmen of Louisville will be the featured group.

First, Runnelstown will celebrate homecoming, Oct. 25, with Tommy Jones, a former pastor, delivering the morning message. Sunday School begins at 10 a.m. After the noon meal, will be reminiscing and dedication of a new building. Several former pastors are set for the afternoon program with James E. Parker delivering the dedication message.

Westside, Bruce, celebrates homecoming and 20th anniversary on Oct. 25. Former pastor, R. A. Coulter will be morning speaker. After dinner on the grounds, the Good News Trio and the Kinsmen will sing. Robert McDonald is pastor.

New Hope Centennial

New Hope Church, Mt. Olive, will celebrate its 100th anniversary with homecoming day on Sunday, Nov. 1. Dinner will be served on the grounds, according to Mrs. E. L. Little, publicity chairman for the centennial. Foy Killingsworth is the pastor.



Popeye present for the cast-off

Children's choir of First Church, Gulfport have gone "Sailing into the New Year." Present for the cast-off (pictured) were Popeye and friends portrayed by Jimmy Cutrell, minister of music, Catherine Cain, Andy Kalberg, and Renee Wall. Other sailors on program were Janie Walters, Paul Brown, Steve Holmes, John McReynolds, and Billy Dugger. All preschoolers through the sixth grade were made "fishers of men" and received fishhook pins. Martha Frances Dugger is the children's choir coordinator.

Staff Changes

Unity Baptist Church, Leakesville, has called Danny L. Chaney as pastor. A Newton County native, Chaney is a graduate of East Central Junior College and New Orleans Seminary. He has been pastor of Utility Baptist Church, Jonesville, La. His wife Wanda is from Neshoba County.

Tony Black has resigned as pastor of Sand Hill Church, Attala County. He and Mrs. Black had served at Sand Hill for five years.

James E. Parker has resigned the pastorate of First Baptist Church, Okolona, and is available for pulpit supply and interim pastorates. His address is 1412 Post Road, Clinton, Miss. 39056; and his telephone number is (601) 924-4857.

Francisco imposter arrested in Indiana

JEFFERSONVILLE, Ind. (BP)—An itinerant singer, who visited Southern Baptist churches seeking to solicit money by claiming to be the son of a noted Bible scholar, has been arrested in this Louisville, Ky., suburb.

The man, who police identified as William E. Franks Jr., 29, also known as Benjamin J. Francisco, from Waynesburg, Ky., allegedly visited churches claiming to be the son of the late Clyde T. Francisco, an Old Testament professor at Southern Baptist Theological Seminary in Louisville, and the brother of gospel singer-songwriter Don Francisco.

If you're looking for trouble, offer some good advice.



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Bible Book Series

The King beginning his Galilean ministry

By Lewis Sewell, pastor
First, Oxford
Matthew 4:12-25

With this passage Jesus moves to Galilee and makes his headquarters in the city of Capernaum and begins his public ministry. The core of this passage reflects the fulfillment of prophecy—Jesus begins his Galilean ministry; he calls disciples and he preaches, teaches, and heals.

I. The Scope of Jesus' Ministry (4:12-17).

The Synoptics (Matthew, Mark, Luke) report no ministry of Jesus before the imprisonment of John the Baptist. In verse 12 Matthew clearly implies that John's arrest led Jesus to go to Galilee.

There are those who interpret Jesus' move to Galilee as an escape. Their reasoning is this. It was "when he heard" that John was delivered up by the Pharisees into the hands of Herod Antipas that Jesus departed from the scene of John's activity and of the Pharisees' hostility and withdrew once more to Galilee, where he made Capernaum, instead of his original home, Nazareth, to be his headquarters.

However, the better explanation seems to be that this move was not a flight from danger. Herod Antipas, tetrarch of Galilee and Perea, had arrested John in Perea, on the east side of the Jordan. When Jesus went to Galilee, his move was an answer to Herod. He took up in Herod's territory the work which Herod had tried to stop by arresting John. Jesus began his ministry with a challenge rather than with a retreat.

Matthew sees Jesus' ministry in and around Capernaum as a fulfillment of the prophecy in Isaiah 9:1-7. Capernaum was on the northwest shore of the Sea of Galilee. It lay in the old tribal districts of Nephthali and Zabulon. Isaiah recalled the invasion of Northern Israel by Tiglath-Pileser in 733-732 B.C. and promised new glory for this region under a great king. To Matthew this prophecy promised Jesus' coming to bring "light" to those in the "darkness" not of Assyrian invasion but of human sin. In verse 15 the phrase "by the way of the sea" places the location of Capernaum on the road from Damascus past the Sea of Galilee

to the Mediterranean. "Beyond Jordan" refers to the region of Israel east of the Jordan. "Galilee of the Gentiles" is a strange description. Galilee was always more open to Gentile attack and contacts than Judea. In Matthew meaning is seen in this fact. While Jesus ministers almost entirely to Jews, several such fleeting suggestions forecast that the gospel will reach the Gentiles.

In verse 17 the phrase "from that time" marks the beginning of the preaching ministry of Jesus. Here he took up the message of John the Baptist as recorded in Matthew 3:2. The phrase is repeated in Matthew 16:21 where Matthew points out that Jesus began to teach his disciples about the necessity of his forthcoming death. It would seem, therefore, that 4:17 is to be regarded as a summary of the public teaching of Jesus in Galilee during the first part of His ministry and 16:21 as a summary of the private teaching given later to his disciples after they had, through their spokesman, Peter, acknowledged him as the Messiah, the Son of the living God.

II. The Disciples' Call to Service (4:18-22)

Matthew places the call of the two pairs of brothers who formed the nucleus of the apostolic band between the summary of Jesus' preaching in verse 17 and the general description of his Galilean ministry in verses 23-25.

Because the response of these four fishermen to follow Jesus was so immediate and so sacrificial, they would be able to learn in the presence of Jesus all that they needed to know before receiving from him the appointment to be "fishers of men."

All the patience, perseverance and courage which they had acquired in their uncertain and dangerous business on the lake would be required as they embarked on another business—the business of serving the Master. Apparently Simon and Andrew left their net in the lake, without even drawing it in. Their readiness is even more marked than that of the sons of Zebedee, for they seem to have had no one to leave in charge of the nets which were their means of subsistence. James and John left things with their father. The point is, however, that when Jesus called these four men, they were ready

and followed Jesus immediately.

The position that Matthew gives to the call of the four disciples indicates that a new state has been reached in the Messiah's ministry. Jesus is surrounded, not merely, as John was, by a multitude of casual and constantly changing hearers, but by a select number of constant followers. It was with these professed disciples that he went up and down Galilee, teaching in the synagogues and healing the sick. This was part of their training for taking up and continuing his work.

III. An Overview of Jesus' Ministry (4:23-25).

Verses 23-25 constitute a summary of Jesus' ministry in Galilee. This ministry is marked by three facets—teaching, preaching, and healing.

It is interesting to note that at this point in the ministry of Jesus he is welcome in the synagogues. When he taught in the synagogues, he no doubt explained how the scriptures that were read regularly there pointed to the impending coming of the Kingdom.

Jesus preached in the open and announced with urgent appeal the coming of the Kingdom and the need for repentance. Jesus healed every kind of illness (only three striking kinds are mentioned in verse 24). News of Jesus' work spread quickly to the north throughout non-Jewish Syria, to all parts of Galilee, to Transjordan (a territory to the east that included Decapolis), and to the south to Jerusalem and Judea. What stirred the hearers mostly was the power of God at work in Jesus to heal the sick.

We didn't all come over on the same ship, but we're all in the same boat.

If you want to recapture your youth, cut off his allowance.

New York (EP)—M. William Howard, president of the National Council of Churches, says Americans should raise their voices in protest against the downing of two Libyan jets by U.S. Navy fighters. The Soviet-built Libyan Air Force jets were shot down by American F14 jet fighters 60 miles off the Libyan coast in waters Libya claims as its territory, after the Libyans made an "unprovoked attack" on the U.S. jets in international waters, the Pentagon said.



Fairview builds in Honduras

The Fidelis Class of Fairview Church is sponsoring the building of a tabernacle in Honduras through Global Missions Outreach (former Agricultural Missions Foundation). Pictured are members of the class presenting a check for \$1,150 to Sammy Simpson of Global Missions. An additional \$850 will be given to complete the \$2,000 cost of the tabernacle. Left to right: Gene Henderson, Betty Graham (Fidelis class teacher), Catherine McConnell, Dot Gillis, Sarah Smith, Thyra Ford, Daphne Williamson, Sammy Simpson, and Bernice Campbell. Even though Fairview Baptists pledged a record \$926,000 in their building program and thus far have received \$360,000, the church is setting new records in mission giving to the Cooperative Program and in designated mission efforts.

Devotional

"That's some kind of God"

By Graham L. Hales, chaplain
Forrest General Hospital
Hattiesburg, Mississippi
I John 4: 17-19

One afternoon, several years ago, my youngest daughter and I were riding together in the car when she asked me, "Daddy, do you love me?" I was shocked by the question and a little hurt by it as well. Had I not often told my children how much I love them? I remembered many times I had done this.

Quickly, I answered, "Of course I do, darling." She responded with a second question: "Even when I've done something bad?" This second question gave me the clue to her first question. I had often told her that I loved her but usually this was done when things were going well. I seldom said those words when discipline had been necessary.

Fear of Judgment

John was writing to his readers in our text to assure them that they could have "boldness in the day of judgment." It's easy to forget this biblical assurance. Like my daughter, we often get bogged down in fear and guilt when we've done something wrong. I'm afraid we preachers sometimes preach more about judgment from God than we do about the love of God that was shown so vividly in the life and death of Jesus, our Savior. Judgment, getting even, paying the penalty, being caught in something are all familiar experiences in our daily lives in this secular world. It's easy to forget how different it is with God's dealing with us as Christians. In fact, most unsaved people have a great difficulty believing that God could love and forgive them because they know so well how sinful they have been and are.

Perfect Love

The good news of the gospel is that the God and Father of our Lord Jesus Christ is different. He first loved us before he demanded that we love him. Christ died for the ungodly while they were and are still sinners. God is love. His love is perfect. It gives all it demands, and so much more. That's why as God's perfect love takes root in our lives and grows, it casts out our fear of God and transforms that fear into a holy awe and love of God.

If our lives as adult believers have fear before God at times, it was no wonder my daughter wondered if I still loved her when she had done something wrong. I assured her, "Yes, I love you all the time."

She still was not through with her questions. "I bet God doesn't. He can see me all the time. You can't. He doesn't love me if I do something wrong. Does he?" I told her that God did love her and that was one reason he sent Jesus so that we would know how much he loved us even when we did wrong.

Her response made an unforgettable impression on me: "Wow! That's some kind of God we have." How right she was. Jesus proved it.

Hazlehurst group travels for survey

Nine members of First Baptist Church, Hazlehurst traveled to Charleston, W. Va., to participate in a telephone survey July 30-Aug. 8.

The group contacted 1,300 families, leaving 350 prospects which were given to Highland Avenue Baptist Church there in Charleston.

They made home visitation with Highland members in the evenings, staying in members' homes for the week.



Volunteers were Mayme Prevost, the Roy Daughdrills, the W. A. McDonalds, Mrs. Velva McLemore, Mrs. Blinky Anding, Mrs. Joyce Rials, and Mrs. Artie Martin.

Revival Dates

Antioch, Pisgah: Nov. 2-4; Monday-Wednesday services at 7 p.m.; Kara Blackard, evangelist; Mike Johnson, pastor.

Van Vleet Church: Oct. 18-23; (The church sent in the notice in plenty of time, but the Baptist Record inadvertently omitted it last week) evangelist, Gary Rivers of DeKalb; music director, Tommy Kelly of Blue Mountain; services at 6:30 nightly; Robert Marshall is pastor.

Star (Rankin): Oct. 25-28; Joe McKeever, pastor, First Church, Columbus, evangelist; Steve Hogan, minister of music, Plainview, Pensacola, music evangelist; regular services on Sunday; Mon.-Wed. at 11:30 a.m. and 7:30 p.m.; Jimmy Harrington, pastor.

Eastabuchie Church held revival services Oct. 16-17. R. A. Miley, pastor of Richburg Church, was evangelist. Homecoming on Oct. 18 featured dinner on the grounds and special music in the afternoon by the Bible Echoes. Bill Reynolds is the pastor.

Life and Work Lesson

God invites to covenant

By Joel E. Haire, Pastor
First, Crystal Springs
Exodus 19:3-8, 17; 24:18-20

Have you ever received an urgent phone call when every word said was essential? Perhaps it was in a family crisis. It may have been some kind of city or area wide emergency. At any rate, how well you heard the instructions and carried them out could make a big difference in the future of others for whom you were responsible.

Moses must have felt the urgency of the hour as God's call came to him concerning a covenant with the children of Israel. How they responded to God's call would make a big difference concerning their future. It was important to hear every word.

They needed to listen and be responsive to God's call. God had been with them through all of the crises of the past. God's protection and blessings were everywhere evident. The only appropriate response was to accept God's invitation to covenant.

I. The message of God delivered to Moses (19:3-8).

1. God's call unto his leader (19:3). This was the first covenant between God and Israel. God introduced it to Moses as this great leader was going up unto God. Moses had reached the foot of Sinai and was in the process of ascending the mountain. Then God spoke out of the mountain.

An even greater responsibility was being placed on Moses' shoulders. God was calling to covenant and Moses would play a significant role in that call. I am reminded of Jonah's call. When God called Jonah to a greater responsibility he wanted out. He ran from God. When God called Moses to a greater responsibility he wanted all of the way in. He went up unto God. He was ready to be God's servant and God's spokesman at this great hour.

2. God's call to remembrance (19:4). God would remind Israel of what he had done for them in the past. It didn't take a long reminder with every detail listed. God spoke of the Egyptians. This brought to mind all the signs and wonders done in Egypt by the hand of God. The fact of God's power could not be denied. God was always an able God who could be trusted in the covenant relationship. God had the power to make and keep his covenant.

God would remind his people of how he brought them unto himself. This beautiful reminder refers to eagles' wings. The people would know how a

mother eagle taught her young to fly. When they were in danger of falling she would swoop beneath them to catch them on her wings. The picture here is one of strength and might. God's sustaining care and loving tenderness had brought them through.

3. God's call to obedience (19:5). There was only one way a covenant could work. It would demand obedience and a keeping of God's covenant by the people. This was not a one way thing. God would not do all of the giving. It was to be an agreement between two parties that required something of both.

Too often we expect God to do all of the giving. We want him to give us health, wealth, strength, and blessings. In return we give him such a little.

4. God's call of promise (19:6). God's promise would be to an undeserving people. Yet it would be theirs above all people. No other nation on earth would hold the position of being a peculiar treasure unto God.

God's design for his people included no king. God himself was their king and they were to be unto him a kingdom of priests. They would be priests in drawing near to God. Their example would be that of a holy nation before a heathen world.

God's message was direct and to the point. He set forth his conditions. The people must respond with yes or no.

The offer of God to people is still a yes or no offer. Jesus died on the cross to make possible our salvation and a right relationship with him. We either accept Jesus as savior or reject him. A "perhaps," or "maybe," or "I will some day" is the same as saying no. The only right answer is to say yes to Jesus.

II. The message of God delivered to the people (19:7-8).

How wonderful it is when God can work through an obedient servant. God commanded Moses and Moses did exactly what God said. When Moses was an obedient leader things went well for him and his people. Moses was not always obedient. He had to learn some lessons the hard way.

Here Moses delivered all the words which the Lord commanded. Moses had a great message because it was God's message. Every word belonged to God and came from God.

To the extent any messenger of God brings God's message it is great. To the extent he brings his own it is poor.

The message of God is what people need to hear.

God's message was well received. There was a wholehearted response to God's invitation. The people didn't take part. They accepted all. What a glorious moment this must have been for Moses and the people!

III. The encounter between God and the people (19:17; 20:18-20).

Moses brought the people as near as they might come to God. That was a great privilege. There is something magnificent about a leader bringing his people as near as they might come to God.

I long in my ministry to bring the people as near as they might come to God. What a good experience it is to influence people and call people closer to God.

The things that happened as the people encountered God were enough to make them know that they stood in the presence of the true, great and powerful God. Their response was one of fear and reverence. God's greatness and glory were so real to them that they thought they might die.

They may have been closer to God than they wanted to be, but never closer to God than they needed to be. God's awesome presence was not intended to frighten them. God came to prove and to test them. Were they willing to submit themselves to God? Would they remember his almighty power and thereby be kept back from sin?

God had done his part to prepare the people for a covenant relationship. Now the responsibility rested on their shoulders to follow him and be true to his covenant.

Oakland, Corinth sets conference

Oakland Baptist Church, Corinth, is holding its annual Fall Bible Conference, Oct. 23-25.

B. Gray Allison, president and professor of evangelism at Mid-America Seminary, Memphis, will lead in a study of the Book of Jude.

Services will be at 7 p.m., Friday and Saturday, and 10:55 and 7 p.m., on Sunday. Nursery will be provided for all services. Tommy Vinson is pastor.

If there are forty-nine ways of talking without saying anything, some people know all of them.

Uniform Lesson

The key to the kingdom

By Jerry E. Oswalt, Pastor
Second Avenue, Laurel
John 3:1-21

It was a windy evening during Passover week in Jerusalem. In addition to the physical wind swirling through the streets of Jerusalem (3:8), the wind of religious curiosity was swirling through the minds of many of its inhabitants. Passover was customarily a time of intensified religious interest but Jesus' cleansing of the temple had raised religious speculation to an extraordinarily high level (2:13-17).

The young Galilean possessed no credentials beyond the public recognition by John the Baptist (1:29-34) and the sign performed in Cana (2:11). However those events coupled with the impressive though abrasive purging of the temple were enough to get the attention of the religious leadership in Jerusalem.

Nicodemus as one of the leaders in the religious community may either have approached Jesus for information to share with the Sanhedrin or for personal insights to be pondered (3:1-2a). There is no evidence to suggest that Nicodemus was anything less than a sincere inquirer. He extended to Jesus the highest possible complimentary salutation (3:2). In the ensuing dialogue with Nicodemus, Jesus clearly explained the key to the kingdom of God (3:1-21).

I. The key to the kingdom is spiritual birth (3:3-8).

Jesus knew from Nicodemus' remark in his salutation about signs (3:2) that his primary concern was the kingdom of God, because the Jews expected miracles as signs of the coming of the reign of God through the Messiah.

Therefore, rather than dilly dally around with superficial complimentary exchange, Jesus went straight to the heart of the matter. He told Nicodemus that absolutely the only way a person could see the kingdom of God was through the experience of being born again or from above (3:3).

It is interesting that John has Jesus using the expression "kingdom of God" in 3:3 and again in 3:5 because these are the only times this gospel does so. John's favorite characterization of the redeemed life is "eternal life" while the Synoptic writers prefer "kingdom of God."

It is important to realize that "eter-

nal life" in this gospel is essentially synonymous with "kingdom of God" because even in the scope of our text for this lesson the interchange is made (3:15,16). Both refer to the quality of life generated by the reign of God's Spirit in the believer's life.

Nicodemus' obvious perplexity at Jesus' assertion regarding the necessity of new birth is difficult to understand (3:4). He was familiar with the expression "born again" because it was so used by Jews regarding the conversation of the Gentiles to Judaism. It is likely that his perplexity was due to the fact that he did not yet understand the need of Jews for a new birth. After all, they were already the children of Abraham.

Jesus apparently believed that Nicodemus was sincere in his question because he very patiently and clearly answered him (3:5-8). He explained that the reference to new birth was of a spiritual rather than a physical nature (3:6).

Also he argued that the outward symbolic cleansing in water of the baptism of John the Baptist was inadequate. The birth wrought in man's heart by the Spirit of God was the essential key to God's kingdom (3:5). John the Baptist had declared earlier this same truth (1:33).

Jesus went on to argue that the concept of spiritual birth should not be considered too mysterious to accept (3:7). He then used a fascinating analogy to illustrate this point (3:8). In both the Hebrew and Greek languages the same word means both wind and spirit. The context determines the translation in each case.

Jesus used them together in this analogy. He said that the wind is something a person knows primarily experientially rather than rationally. Similarly, the knowledge of spiritual regeneration is discovered experientially rather than rationally.

II. The key to the kingdom is received through faith in God's son (3:9-21).

Nicodemus' mood moved from perplexity to skepticism (3:9). He was having difficulty believing that such a radical change as new birth was possible. He had observed the frailty of human nature and honestly couldn't comprehend the possibility of the kind of transformation that Jesus was describing. This was due to the fact that he had not yet heard of God's method of providing the transformation.

Jesus mildly rebuked him for his skepticism (3:10-12). It was in order. It is mandatory in relating to God that people accept some biblical teachings as true and act upon them even though they can't rationally comprehend them. This is true of even the most basic affirmation of our faith (Gen. 1:1; Heb. 11:6).

Following the rebuke, Jesus went on to teach Nicodemus how the key to the kingdom, spiritual birth, was provided (3:13-14). God made it available through the descent of the Son of Man into the world, the lifting up of the Son on the Cross, and the consequent ascension of the Son back to heaven. Paul echoed these words, which constitute the very heart of the gospel, in his letter to the Philippians (2:5-9).

God made the wonderful possibility available through the work of his Son, but individuals must believe in God's Son in order to receive new birth resulting in eternal life or entrance into the kingdom (3:15). Belief is defined here as welcoming the truth; a conscious moving toward the Son of God.

Jesus went on to teach Nicodemus that, contrary to Jewish opinion, the kingdom of God or eternal life is for all men not just the Jews. God indeed loves all men (3:16).

Now that Nicodemus has been clearly taught not only that entrance into the kingdom required birth from above but also how new birth was possible and what he must do to receive it, Jesus felt that a final word of caution should be issued to Nicodemus (3:17-21).

Even though God's intention in sending his Son was to save persons for his kingdom the inevitable result of their failure to believe in his Son would be condemnation (3:17,18).

If a person cherishes his evil ways so much that he hides in the shadows rather than come to the light provided by God's Son he will be in effect passing condemnation upon himself (3:20-21).

Nicodemus came to Jesus at night (3:2). Perhaps the night symbolized his ignorance of the gospel. He came to the light. He understood the gospel because he left the presence of Jesus.

He was offered the key to the kingdom. Did he receive it? We don't know for certain. But we do understand the key to the kingdom as well or better than Nicodemus. Let us share it with others.